

PRABUDDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Arise! Awake! and stop not till the goal is reached.

Katha. Upa. I. iii. 4.

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SRI RAMAKRISHNA'S TEACHINGS

THE VIDYA EGO OR THE HIGHER SELF—IV

A CUP in which onion or garlic paste has been kept for a time retains the smell for a good while even after it is washed. So also lingers egoism even if it is washed away by the water of knowledge.

‘MY’ and ‘mine’,—this is ignorance. ‘The Brahmo Samaj was founded by such a person.’ No one says that it has come into existence by the will of God. Nothing whatever,—these houses, this Samaj, this wife, son and family &c.,—are mine, but everything is Yours ;—this is Jnana.

THE maidservant says, pointing to the house of her master, “This is our house,” but she fully knows in her mind that it is not really *her* house. She nurses and looks after the baby and says, ‘*My* Hari is getting too naughty,’ ‘*My* Hari likes sweets.’ Though she says “*My* Hari,” she knows that Hari is not really *hers* but the master’s son.

So, be in the world, there is no harm in it ; but always remember that the things of the world are not yours but His.

I HAVE not read anything and I do not know anything ; but who tells all these? I say, “Mother, I am *yantra*

(the machine), Thou art *yantri* (one who works the machine); I am the room, Thou art the tenant ; I am the sheath, Thou art the sword ; I am the chariot, Thou art the charioteer ; I do just as Thou makest me do, I speak as Thou makest me speak ; I behave as Thou makest me behave ; not ‘I,’ not ‘I,’ but ‘Thou’.”

IF one has the faith that everything is being done by God, one becomes *jivanmukta* (free even in this body). “Thy work Thou doest, O Mother ; men say, “I do.””

Q. CAN the ripe ego form a sect and be a leader?

A. IF one has the idea that one is a leader and has formed a sect, then it is unripe ego. But if one gets commission from God after realising Him and preaches for the good of others, there is no harm. Sukadeva had such commission to reveal Bhagavata to Parikshit.

THE crystallised sugar-candy has not the injurious properties of sweets. So there is no harm in keeping this ‘servant I’ or the ‘I’ of the devotee. On the other hand it takes one nearer to God. This is called Bhakti-Yoga.

APPEAL TO HIGHER NATURE

WHEN the great hero Arjuna lost heart on the battle-field, Lord Sri Krishna with a divine smile inspired him with the words :—"Do not yield, O son of Prithu, to such passive attitude, it doth not befit thee, shake off the paltry faintheartedness and rise, O oppressor of enemies" (Chap II, 3). Without words of reproach or condemnation, came out the sweet and life-giving words of hope and encouragement; the Lord tried to impress on his mind that such melancholy, on the battle-field, did not become a Kshatriya hero like him. He appealed to his higher nature and the hero shook off the mental torpor overshadowing his mind for a while, rose to fight and at last won.

In this tremendous battle-field of life, in this keen competition of nations to march onward, in this struggle for existence, we Hindus have lagged behind, nay, sunk deep into the abyss of despair; and the Voice which one day spoke through Sri Krishna, which speaks through sages and prophets who come down to this world to raise the human race to a higher platform, is coming to us to-day and proclaiming its message, "Arise, awake, and going to the great ones, know the Truth," and slowly raising the Hindunation to a higher level than before.

Thanks to the missionaries who in their anxiety to bring light to the benighted heathens shower the words 'sin and sinners' heavily upon us, and to the reformers who in their zeal to give an onward push to the society criticize

and condemn bitterly all its weaknesses and defects, and alas! with what result but piling gloom upon gloom in our minds and making the society dive deeper into the ocean of base cowardice and weakness! If we go into a dark room and cry out 'it is dark, it is dark,' all the while, will the darkness go? That can never be. Let us bring in the light and the darkness of thousand years will vanish at once. Sri Ramakrishna once spoke to a Brahmo gentleman, "A young man came to me with a bible and read a little from it, but I got disgusted with the frequent use of the words 'sin and sinners'; you too, I observe, use those words much." Every one knows that to err is human, we have frailties and defects, we make false steps in this thorny path of life. But what are the means and method of correction,—the panacea of the disease? That we are essentially divine, we are part and parcel of the Omnipresent Almighty, we are children of the Divine Mother, we have uttered the holy name of the Lord, sin and weakness cannot come to us,—such should be our attitude. Constant remembrance of our higher nature and thereby always giving our minds good and pure suggestions enable us to overcome the ills of life.

People who have strong faith in themselves, who are conscious of their higher nature, have always become great. History is a standing witness to this fact. If we trace the cause why a nation such as the English, is marching in the vanguard of material civilization, we see

it has tremendous faith in its own muscles. The Englishman believes he is born the lord of the world. He believes he is great and can do anything in the world and therefore succeeds in war, commerce, in almost everything. The cause of the recent rising of Japan is not far to seek. It is her people began to have faith in their capability of doing higher and greater things.

And we Hindus have lost that faith through centuries of foreign conquest and slavery, faith that one day inspired even a boy of five years with courage even to go to the house of the King of Death. Alas! we are to-day awfully lacking in that. Slavish dependence and base cowardice have entered into our marrow, as it were. Still in the midst of this despair and degeneration is heard the sweet, yet solemn voice coming through the vistas of centuries to inspire us, "Oh! Ye the children of immortality, hear even ye, those that reside in higher spheres." It urges us to shake off the idea that we are sinners and weak, which has hypnotized us for ages. It repeatedly asks us to remember that we are children of the King. We should not walk with the fearful and tottering steps

of a beggar. Should we remain away, should we turn a deaf ear and not respond to the call? Should we not learn to have unflinching faith in our higher nature and bring up our children from their very infancy with the idea of Nachiketa, with the ideas of *twamasi niranjana*, *tattwamasi Shwetaketu*, thou art stainless, thou art that, O Shwetaketu? Should we not go to the masses, our downtrodden masses, educate and tell them, "O men, ye need not despair; ye are men, stand on your feet, ye have place in the society, ye are capable of doing higher and greater things; rise, O men, rouse your higher nature." When we meet with a thief, a profligate, or a degenerate person, who is hated and condemned right and left by the society, let us, instead of projecting a current of hatred and blame towards him, address him with loving words, "O child of immortality, O son of God, such actions do not become you. Infinite strength and purity are within yourself. Believe in that and be man." Not condemnation but appeal to the higher nature is the way to make a man higher, nobler and purer in life.

PRAKASHANANDA.

THE UNCHANGEABLE

MOST of us are familiar with the truisms that "Thinking is comparing," "All knowledge is comparative." The truth of these expressions comes home pointedly to us when we consider the "pairs of opposites", such as the sensations of pleasure and pain, heat and cold, motion and rest &c.

In our conception of a pair of opposites, as the sensations of heat and cold, there is an element of contrast, a comparison of contrary qualities, qualities which are mutually antagonistic and exclusive. In other words such conception involves a consciousness of difference in *kind* and not in *degree* alone. For instance, the

sensation of heat is something different in kind from that of cold. The sensations of heat and cold cannot be conceived as attributes of the same kind different only in degree. We shall be able to understand the truth of this, and the fallacy of the opposite view at once if we try to express the sensation of heat in terms of that of cold, which we ought to be able to do if they are regarded as same in kind but different only in degree.* Can we do it? No, except by negation. For instance, 60 degrees of heat expressed in terms of cold will have to be put as *minus* 60° of cold.

We have now seen how the conception of a pair of opposites involves the consciousness of difference in kind and not in degree alone. This is comparatively easy of understanding when the pairs of opposites are *positive* as heat and cold, motion and rest. But it is more difficult in the case of a *negative* pair of opposites; in other words, when one of the pair is stated in terms of the other negatively, *e. g.* motion and less-motion. To some it appears that the idea of motion can be compared with that of less-motion without any regard to the idea of rest. In other words, that the idea of less-motion need not at all involve the idea of rest.

Now it is well-known that a negative statement devoid of its positive substratum is a non-entity. For instance, let us see if we can make anything out of the expression 'not-motion' or 'less-motion', if we altogether eliminate from

it the idea of rest, which is its positive substratum. A state 'not-motion' or 'less-motion' without having any rest, is unthinkable and absurd.

Thus it is clearly seen that when we contrast two objects, *e. g.*, A moving 30 miles per hour, and B 1 mile per hour, and say we perceive the greater motion of A by comparing it with the less motion of B, we make an ambiguous statement. We really perceive the greater motion of A by comparing it *not with* the negative aspect 'less-motion' of B devoid of its basic positive element of rest but with that same implicit positive consciousness of rest. Of two running horses, we find the greater speed of one not by observing the less speed of the other but by looking at the ground intervening between them, which furnishes us with the consciousness of motionlessness or rest.

If now we apply the principle deduced from the above consideration to the fact of our consciousness, we shall find that since we are cognisant of an everchangeable universe without and within, it is necessary that there should be in us something which is unchangeable. We cannot, as we have already seen, perceive a more changeable object by comparing it with a less changeable one. *There must needs be something unchangeable for the perception to be possible.* This unchangeable is the substratum of our self-consciousness which we never perceive to break, flag or change.

Anything unchangeable must needs be partless, and the partless is infinite, secondless and absolute.

Thus do we realise the great truth of the *Mahâ-vakya* of Yajur-Veda, *Āham*

*For instance, ice can be expressed in terms of water, the sun in terms of fire, and so on.

Brahmāsini, "I am Brahman".

FIRST PRINCIPLES.

(6th edition)

Observe, in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated, distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute, is, by implication, to affirm that there *is* an Absolute. In the very denial of our power to learn *what* the Absolute is, there lies hidden the assumption *that* it is; and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something. Similarly, with every step in the reasoning by which this doctrine is upheld. The Noumenon, everywhere named as the antithesis to the Phenomenon, is necessarily thought of as an actuality. It is impossible to conceive that our knowledge is a knowledge of Appearances only, without at the same time assuming a Reality of which they are appearances; for appearance without reality is unthinkable. Strike out from the argument the terms Unconditioned, Infinite, Absolute, and in place of them write, "negation of conceivability," or "absence of the conditions under which consciousness is possible," and the argument becomes nonsense. To realize in thought any one of the propositions of which the argument consists, the Unconditioned must be represented as positive and not negative. How then can it be a legitimate conclusion from the argument, that our consciousness of it is negative? An argument the very construction of which

assigns to a certain term a certain meaning, but which ends in showing that this term has no such meaning, is simply an elaborate suicide. Clearly, then, the very demonstration that a *definite* consciousness of the Absolute is impossible to us, unavoidably presupposes an *indefinite* consciousness of it. (Pp. 74, 75).

The distinction we feel between specialized existences and general existence, is the distinction between that which is changeable in us and that which is unchangeable. The contrast between the Absolute and the Relative in our minds, is really the contrast between that mental element which exists absolutely, and those which exist relatively.

The points in this somewhat too elaborate argument are these:—In the very assertion that all knowledge, properly so called, is Relative, there is involved the assertion that there exists a Non-relative. In each step of the argument by which this doctrine is established, the same assumption is made. From the necessity of thinking in relations, it follows that the Relative is itself inconceivable, except as related to a real Non-relative. Unless a real Non-relative or Absolute be postulated, the Relative itself becomes absolute, and so brings the argument to a contradiction. And on watching our thoughts we have seen how impossible it is to get rid of the consciousness of an Actuality lying behind Appearances; and how, from this impossibility, results our indestructible belief in that Actuality. (Pp. 82, 83).
—*Herbert Spencer.*

But how is it possible that on the interior Self which itself is not an object,

there should be superimposed objects and their attributes?.....It is not, we reply, non-object in the absolute sense. For it is the object of the notion of Ego, (*asmatpratyayavishayatvat*), and the interior Self is well-known to exist on account of its immediate (*intuitive*) presentation (*aparokshatvat*).—*Sankara* in his Introduction to *Shariraka-Bhashya*.

—
We deny, the objector says, the

possibility of *adhyasa* (superimposition) in the case of the Self, not on the ground that it is not an object because Self-luminous, but on the ground that it is not an object because it is not manifested either by itself or by anything else.—It is known or manifest, the Vedantin replies, on account of its immediate presentation (*aparokshatvat*) *i. e.*, on account of the intuitional knowledge we have of it.—*Vachaspati Mishra* on the said Introduction.

KNOWLEDGE AND ITS INADEQUACY

ORDINARY knowledge is relative. There must be a Subject, or person who knows, and an Object, or thing which he knows.

Knowledge of an object implies recognition of coincidence of certain impressions coming from the object with a group of impressions already present in mind and isolated in thought from the rest. Take the instance of a horse. How is it known as a horse? In the knower's mind are his previously known impressions arranged in groups, each regarded as distinct from the rest. One of such groups was formed by the binding together of those impressions that come from a horse. When a new horse is seen, the mind takes the impressions coming from it and refers them to the groups of impressions already present in it and when it finds that these new impressions coincide with those of the horse-group, it is satisfied and recognises it as a horse. If in the mind, no group can be found, with the impressions of which the impressions of a new object can coincide, the mind

becomes dissatisfied and the object remains unknown. But there may be repetition of these impressions at other times or in other cases and owing to such repetition, mind may get familiar enough with them to recognise them as such or such, whenever they recur. It may thus form a new group out of the impressions. Such new group may also be formed by arbitrarily associating the impressions with some group already known. After this, there will be no more difficulty in knowing the object, as its impressions will be referred to the cognate group thus formed. When one apple fell, man got dissatisfied and asked, "Why does the apple drop down and not go up?" The force behind the phenomenon was the object of knowledge and its impression was 'causing an apple to fall towards the earth.' The force remained unknown, because no cognate group could be found, to which the impression could be referred. Then man found that all things fell towards the earth and formed a new group out of the many impressions of

'causing this, that and other things to fall towards the earth' and called this group 'gravitation.' After which, it was easy to explain the falling of an apple as a particular instance of action of gravitation. Columbus discovered the West Indies and did not know the country. He associated the archipelago with India, a group already present in his mind and named it the 'West Indies' and the archipelago became known.

But in these cases, though the cognate groups could not be found, yet the impressions were known. And what are impressions but objects of knowledge? So their knowledge also implies their likeness with cognate groups already present in mind. It follows therefore that there were different groups corresponding to the different impressions known separately, but there was no group corresponding to the impressions taken as a whole. This fact becomes evident if it be remembered that the objects were not known *only as a whole* but were surely known *in part*. The fact is that an object can be known in various ways with various degrees of completeness. It is perfectly known only when it coincides in all respects with a cognate group previously formed; in proportion to the number of respects in which it coincides with two or more such groups separately, is the extent to which it is known in part, and when it has no attribute coincident with any such group in any way, it must be completely beyond the bounds of knowledge. An instance of Herbert Spencer illustrating degrees of completeness of knowledge may be quoted here. "An animal hitherto *unknown* (mark the word), though not

referable to any established species or genus, is yet *recognised* as belonging to one of the larger divisions—mammals, birds, reptiles, or fishes; or should it be so anomalous that its alliance with any of these is not determinable, it may yet be classed as vertebrate or invertebrate; or if it be one of those organisms, in which it is doubtful whether the animal or vegetal traits predominate, it is still known as a living body. Even should it be questioned whether it is organic, it remains beyond question that it is a material object, and it is cognized by being recognized as such."* Need it be pointed out that 'material object,' 'living body,' 'invertebrate,' 'vertebrate,' &c., are but one of the many groups, with which some of the hitherto unknown animal's impressions coincide?

Recognition of coincidence of the impressions of an object with one mental group necessarily implies recognition of their non-coincidence with others. Hence the very conception of knowledge implies discrimination, by which one particular group is singled out as that with which coincidence occurs, by being distinguished from others with which coincidence does not occur. Reception of impressions, comparison of the received impressions with those of the many mental groups and acceptance of one group in exclusion of the rest as that with which the impressions coincide, are the parts that constitute a piece of knowledge. In mind there are innumerable groups of its past experiences; but it is well-known that all these are not always present in consciousness. So such comparison takes place only between the groups

*First Principles, 6th edition, page 67.

actually present in consciousness at the time of discrimination.

Thus the relativity of ordinary knowledge is inferable in three ways, (1) as involving the relation of Subject and Object, (2) as requiring coincidence of the received impressions with those of a group already present in mind and (3) as discriminating one group as that of which the impressions are, from the rest of which they are not.

Knowledge is observed in many cases to be inadequate in its apprehension of objects. Under this head are included all the cases of more or less ignorance, based on the inability of the mind to penetrate into the real nature of things and not on misinformation and other accidental causes. For instance, to quote Herbert Spencer, "the portion of space occupied by a piece of metal, seems to eyes and fingers perfectly filled : we perceive a homogeneous, resisting mass, without any breach of continuity... ..Were Matter thus absolutely solid it would be—what it is not—absolutely incompressible ; since compressibility, implying the nearer approach of constituent parts, is not thinkable unless there is unoccupied space among the parts." Objects that are apprehended as *one*, can be shewn directly to some extent by microscopes and indirectly by the truths of chemistry to consist of different parts and therefore ought to be apprehended as *many*. One mass of water is going out and another coming in ; yet this series of changeful phenomenon is recognised as the same river, that is, an individuality is recognised where there is none. Instances can be multiplied, in which the inadequacy of

knowledge is perceived only after a little close examination. But whether *all* knowledge is inadequate or not, is a question that can be answered only by the man who can analyse, in every possible way, every piece of knowledge and to whom every object of knowledge reveals its true nature, that is, only by an omniscient man and will remain unanswered until such one is born.

Yet some men, though their number is small, affirm not only the inadequacy but even the fictitiousness of all knowledge and base their affirmation—not on the result of close examination of every piece of knowledge and every object, which is impossible for man—on their direct perception of a state, where knowledge with its treble relativity vanishes as figment of imagination. Let us measure the validity of this affirmation.

Herbert Spencer believes in "an indefinite consciousness of the unformed and unlimited." (His 'unformed and unlimited' is the same as the state beyond knowledge.) "Impossible though it is to give to this consciousness any qualitative or quantitative expression whatever, it is not the less certain that it remains with us as a positive and indestructible element of thought." "And since the measure of relative validity among our beliefs, is the degree of their persistence in opposition to the efforts made to change them, it follows that this which persists at all times, under all circumstances, has the highest validity of any." "And on watching our thoughts we have seen how impossible it is to get rid of the consciousness of an Actuality lying behind Appearances ; and how,

from this impossibility results our indestructible belief in that Actuality.”* Though Mr. Spencer’s case is a strong one, yet may not the opponent be allowed the benefit of doubt that his “indefinite consciousness” is really consciousness of something *formed*, which inadequacy of knowledge insinuates as otherwise,—an insinuation which it is the function of advancing knowledge to dissipate? The common observer takes wood as the substance of the form, table, and does not think that this substance is again form of another substance, tree. Even if he thought so, he would be obliged to find again the substance of tree and when that is found, again its substance and so on. And it may be argued that *the very constitution of knowledge is such that it can find no resting-place*, that our knowledge is knowledge of form only, that the knowledge of one form is obtained by regarding another form as its substance for the time being, that no substance can be obtained, which is not the form of another substance, that the series of form and substance extends unendingly. It may be argued likewise that, deprive consciousness of the elements of consciousness of the ‘formed’ as much as you like, no residuary consciousness can be obtained, which does not admit of further deprivation. That Mr. Spencer’s resting-place, his ‘indefinite consciousness of the unformed’, is not a real resting-place; but inadequacy of knowledge deceives him into taking it as such. There is in fact recognition of form-making impressions, otherwise

he cannot be cognizant of anything; only, owing to inadequacy of knowledge, the recognition is not definite; and he, instead of hastening to christen it ‘indefinite consciousness of the unformed,’ ought to wait for advanced knowledge to find the impressions definitely for him, enabling him to have the proper recognition, viz., definite recognition of something ‘formed.’ So the truthfulness of one who is within knowledge and professes to possess indirect or any knowledge of the state beyond, will always be an open question.

Nor can the state be established beyond question by reason. Reason starts with knowledge and if it would succeed in establishing the state beyond, it would have to do it by finding some relation between knowledge and the state. Relation is possible only between coexistent conceptions. Is the conception of the state coexistent with that of knowledge? If not, relation is unthinkable: whence reason fails. That their coexistence is questionable has been shewn in the last paragraph. Again, if reason proves the state, it proves knowledge fictitious; hence, itself being founded on such knowledge, it proves itself and its whole argument fictitious. The whole argument, as such, falls to the ground.

Such expressions as infinite, formless, one without a second, absolute &c., meant to give a positive conception of the state, may be regarded as mere confusing twaddles that contain nothing besides the negation of the positive conceptions, finite, form, &c. Or if it be contended to give them some positive meaning, it may be argued, as in the

*First Principles, 6th edition, Pp. 80, 77, 82, 83.

case of Herbert Spencer's "indefinite consciousness," that this meaning is only a conception expressive of something within knowledge, which inadequacy of knowledge insinuates as otherwise,—a conception at which some minds, deceived by inadequacy of knowledge, stop as the ultimate residuary one bereft of every idea expressive of things within knowledge. That the series of conceptions, like that of form and substance, extends unendingly and no residuum can be conceived, which does not admit of further deduction of ideas expressive of things within knowledge. So any expression, by speech, writing or any other sign, about the state will always admit of doubt as to its faithfulness in furnishing a true information of the state. Vedanta is sincere as it does not assume to present any positive conception of the state. Its "*neti neti*" expression is nothing more than admitting "I cannot express."

What must we say then concerning the state transcending knowledge? We may, with impunity, dismiss the men who have never realized such a state but try to establish it by reason or reference to some consciousness of it, which they, though ever within the bounds of knowledge, profess to possess. But they who affirm such a state on direct realization, by passing beyond the bounds of knowledge, are not to be lightly dealt with. Did we not listen more than once to Swami Vivekananda testifying to the existence of the state by his own realization of it, describing the stages prior to the realization, how, when his mind would be concentrated, all the surroundings, the earth, houses, trees

and everything visible, would begin gyrating round him, then break into pieces, then melt like falling snow and finally disappear, when all knowledge would vanish and there would be only 'I am'?* True, when come back to knowledge, they cannot explain or express the state. And so cannot the man who goes into deep sleep explain or express that state, when he is awake. Deep sleep is unaccompanied with knowledge and the arguments used against the affirmation of a state beyond knowledge apply equally against that of deep sleep. Yet nobody questions the latter. Like should be our attitude towards the affirmation of the other state. We should accept it with as much faith in its validity as that we have in the validity of the affirmation of deep sleep.

Z.

These are the truths of the sages of all countries, of all ages, men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than that the senses can bring to us, and they challenge verification. They say to you, take up the method and practise honestly, and then, if you do not find this higher truth, you will have the right to say there is no truth in the claim, but before you have done that, you are not rational in denying the truth of these assertions.—*Vivekananda*.

*We began this paper with the words 'ordinary knowledge' to distinguish it from this extraordinary realization.

CHRISTIAN AND HINDU MISSIONS

THE contemptuous indifference which many Christian missionaries in this country affect in regard to the preaching of Hindu doctrines in America and elsewhere is not borne out by the vehement, and not infrequently vulgar, language which they permit themselves to use in denunciation of the preachers. Here is a sample: "The Hindu quack may sell his magic rings in Chicago, and the Hindu astrologer hang out his sign in Regent Street, and the occidental eccentric may masquerade for a while in the saffron robe, but these things do not affect the heart and the brain of the nation." Then, why all this fuming and fussing about the matter? Why write a book satirising the Hindu influence in America? Satire is a two-edged weapon, and no religion or any other good cause has been advanced by it. Does the *Harvest Field* think that there is no aspect of the Christian missionary movement in this country which lends itself to satire? The fact is, that India and Hinduism have done what no other country in which Christianity has been preached to the "heathen" has done. They have resisted the advance of Christianity with great success, and carried their own philosophies to the very fountain-head of these missions. Let the missionaries in India abuse them to their hearts' content. No sensible person cares two pice for abuse. The truth will prevail at last, and despite the sarcasm of our Christian friends, there

is such a thing as metaphysical truth and the Hindu philosophers know a thing or two therein which is not known and cannot apparently be comprehended, by their satirical critics. The average missionary mind seems incapable of understanding what fair-play means in religious matters.

While our missionary friends are elaborating sarcasms against the Hindu metaphysician in Christian lands, the physicist and the physiologist of these countries are effectively undermining their most cherished doctrines and dogmas. If they only knew, if they were not blinded by the pride of material power and wealth which has left its distinctive impress on Western civilization and Western Christianity, they would realise that the metaphysical Hindu was more their ally than the physical sciences of the day. But if one were to read their writings, there is nothing which strikes one more than their anxiety to appear at one with the latter and their arrogance and contempt towards the former. The Dean of Ripon, the Very Rev. Dr. Freemantle, has thrown overboard the immaculate conception, resurrection and the miracles. In course of time, the Christian churches will quietly reconcile themselves to the same rejection, and nobody writes satirically about it in the Missionary journals. The explanation is simple. We are all rational beings, but only within limits. The basis of our mind,

the bent of our reason, is furnished by our antecedent history. This we cannot touch, at any rate not the majority of us. The American or the English Missionary is imbued with the national instinct to accept as truth and right whatever conduces to conquest and achievement in the physical world. If they could not have adapted Christianity to their tastes, they would have rejected it long ago. But Christianity has proved plastic as clay in their hands. The Sermon on the Mount has somehow been reconciled with schemes of conquest and of material aggrandisement; with the massacre of infants, the ravishing of women, and the spoliation of innocent, peaceful citizens in China. We are not aware that the Missionary organs in India wrote satirically about these developments. The reason is what has been said above. The attitude of a growing number of Christian Missionaries towards the history and traditions of our people, their intolerance of what is solid in them, and the language which they permit themselves to use about them, may constrain many day after day to the opinion that, whatever admiration one may feel for the person of Christ, however much one may love and cherish Him in one's heart, it is impossible for an Indian with a spark of patriotism to make common cause with the Christian Missionaries. Scores of the best and noblest Indians have been forced into that position by the circumstances mentioned above.—*The Indian Social Reformer* (Bombay).

INTOLERANCE or bigotry is the child of ignorance and pride. True religion never vilifies but loves.

IN MEMORIAM :

SWAMI VIVEKANANDA

WE are extremely sorry to announce the death of Swami Vivekananda, the most enthusiastic and earnest champion of Vedantism. The labours of Swami Vivekananda in the field of Hindu religious reform are certainly admirable and his death will be mourned by all. His child-like simplicity, suavity of manners, willingness to confess his own faults and mistakes, all these virtues had endeared him to many sons of India, whether orthodox or reformer. The European missionaries had totally misrepresented Hindu religion in Europe and America and Swami's refutations were admitted to be sound and logical. It need hardly be said that the arguments of the Christian missionaries never stand the test of sound reasoning, and when they are likely to be defeated they malign advocates of other religions and by that method attempt to convince the world that Christianity stands uppermost in every respect. Swami Vivekananda had to confront such persons and encounter difficulties of a complicated nature in carrying conviction to sensible men that Hinduism was the purest of all religions. The Swami explained the Hindu Yoga philosophy to the American public and earned an everlasting name as a fair critic and a profound philosopher. That asceticism is essential to the study of Yoga was the conviction of many, but he assured them that for

Raja Yoga asceticism was not necessary. He was held in high estimation in every part of the country for pioneering a noble and a true cause. He was much deified in Bengal in spite of the efforts of some mischief-mongers to throw cold water over his admirable exertions. May his soul rest in peace.—*Native Opinion, Bombay, July 9.*

A VERITABLE Prince among men has passed away. Swami Vivekananda, the foremost Hindu Missionary of the modern times, the most popular representative at the Parliament of Religions, the favourite "Orange Monk of Chicago," breathed his last on Friday evening at the Bellur Math. It is hard to enumerate his services to-day. Suffice it to say that he will be ever remembered by his countrymen as a foremost patriot capable in every way of the work of raising India in the estimation of Europe and America. His powerful exposition of Hindu Religion has marked an epoch in the History of the Religious movement of modern India. His writings and utterances, almost inspired, breathed a true catholic spirit, and gave a new turn to the Religious thought of India, and they will ever remain as a storehouse of spiritual truths. The great disciple of a great master, he showed in his person what an Indian was capable of. Possessed of a noble and feeling heart, he silently worked towards the amelioration of the condition of the poor and the distressed. In him, India has lost one of her gifted sons and ablest expositors of her ancient religion.—*The Maha-Bodhi, Calcutta, July.*

CORRESPONDENCE

A BOER'S VIEW ON HINDU

PSYCHOLOGY

To the Editor, Prabuddha Bhārata.

Dear sir,

During the month of September of last year I happened to be in Capetown, when a book entitled "Oriental Spiritism and Occultism" was given to me by a fellow prisoner-of-war for perusal. The book is the work of a scholar, and is edited by Mrs. Emma Hastings, an American lady. The first part of the work contains the labours of psychological research of an English nobleman, and the latter part is devoted to a narrative by a profound German psychist and scholar of his experiences and researches with his collaborator, one Chundia-ut-Deen, in the domain of spiritism. *Chundra-ut-Deen* is said to be a Hindu, but this is evidently a mistake; for the name is a mixture of Hindu and Mahommedan terms. The work deeply stirred me. The whole work is written in lofty style as befits such a profound subject. My mind, however, could not assent to all the tenets therein expounded, as I say candidly that I view with considerable suspicion the so-called professional spiritistic mediums' doings of late years. At any rate this book made me deeply interested in Indian philosophy. Its description of the Almighty and His abode is as lofty and beautiful as that of the *Bhagabata Gita*

itself. It professes pantheism in as grand a style as the Gita; and there is no doubt that the great German scholar is deeply versed in Hindu mythology and theology. He met Chundra-ut-Deen, who is an adept in spiritism. Our scholar is initiated into a secret brotherhood who practises spiritism in a 'grand subterranean temple' hidden from the vulgar gaze. A master brother occupies the chair; and the society fathoms the mysteries of the infinite divine sphere as far as allowable to man. We have lost the true religion, it is said. The prophets of old, the book claims, were master spiritists, who wrote e. g., the Old Testament in cabalistic language in order to conceal from the vulgar mass the true purport of these mysteries. And lastly, the seven spirit spheres for mortal man are described, which is of course in conflict with the 'transmigration of souls' theory of the Gita for the worthless, sinful and debauched. Briefly stated, these seven spheres are purgatory ones. As in the Gita, so too in this work there is a grand description of the homeward course of the soul to its Fountain-head, God, of Whom it is, and to Whom it returns, to dwell there, as it were, in a 'Sea of Glory.' Asceticism is recommended with rigorous fastings.

I have been at considerable pains during the last few months to ascertain whether such brotherhoods as mentioned above really do exist in India, but unfortunately I have received no enlightenment so far.† The class of Yogees

one meets about the Hindu temples in Amritsar seems to me to be an ignorant, fanatical lot. I am aware that there is a Theosophical Society at Lahore, but these societies are not truly oriental.

I have before me a translation of the *Bhagabata Gita* by Mammatho Nath Dutt, M. A., M. R. A. S. Never has a work more deeply touched my innermost soul. 'The greatest book of the world' is profundity itself. To spend an hour's reflection on every one of its sentences is not too much. This grand monumental work makes me love, revere the great Hindu seer. What a grand nation of philosophers were the Hindus! A Brahman ought to be proud of his descent with centuries of ancestors versed in the Vedas and professing Vedantism. A pity, however, that this great caste has fallen in evil ways by having manufactured and taught Pauranism in order to drive out Buddhism. How have the Brahmans fallen from their high estate! To practise Yoga is according to the Gita a most rigorous ordeal; and few Yogees attain to that blissful state. But do these terrible fastings, asceticism and renunciation of the world accord with the divine intention and purpose of man? The Boers like other Europeans condemn fastings, etc., as fanatical and worthless. God, we think, wants to be served in a healthy body. God has given us hands with which *to labour*. What right has a man to rend asunder his family ties in order to practise asceticism? Of course the Gita

†In Yoga, there is nothing mysterious or secret. A student of Yoga can follow it like any other science and find its truth for him-

self, without having to run after initiation from Master-Chairmen in subterranean temples. —Ed.

is too metaphysical to be followed as a creed ; and perhaps it would be difficult to find Yogees practising Yoga in modern India.

In religious matters, I would gladly adopt the modern 'Brahmoism' of 'Young Bengal.' In fact theirs is a grand ideal.

In conclusion, I may say that my countrymen, who have been detained in this country for the last year and a half, have received many kindnesses from the Indians ; and we owe the Hindus and the Mahomedans alike a deep and lasting gratitude. Our residence here has been fruitful of a lot of good. I am sure I for one am going to continue my Indian studies. It is good to have come in contact with the people of Hindustan, who can teach us a lot in philosophy, theology and other oriental learning and *good graces*.

We wish your magazine every success and hope to see it a bulky one in course of time.

Yours faithfully,
J. L. P. Erasmus,
late Boer Commandant.

17th November, 1902. Fort Govindgarh,
Amritsar, Punjab.

NEW YORK VEDANTA WORK

To the Editor, Prabuddha Bharata.

Dear sir,

According to the usual custom of the Vedanta Society, the regular winter season opened with a public lecture in Carnegie Lyceum on the first Sunday in November, and the large audience which gathered to listen to it bore witness to the fact that interest in the

Vedanta teaching, as expounded by the Swami Abhedananda, is still steadily increasing. That the organization should thus year after year not only stand the test of the long summer holiday, but should show added vitality at its close, is the best proof of the firmness of the foundation on which it has been reared.

Growth, however, inevitably means change, and each season necessarily calls for some readjustment to meet new conditions. Last year the effort of the summer was directed towards renovating and improving the Society House ; this year it was chiefly expended in revising the Society's circular and in making various modifications in the general organization. Little alteration, however, appears in the ordinary routine. The work of the Yoga classes has been somewhat broadened ; but the Tuesday evening lectures remain the same, and at present the Swami is devoting them to a study of the Bhagavad Gita, his exposition being so full of illumination and helpfulness as to arouse universal enthusiasm. A like increase in power is also manifest in the Sunday lectures, which are followed with the closest attention despite the abstract character of the subjects. These for November and December are :

- 1.—THE AIM OF TRUE RELIGION.
- 2.—EVOLUTION AND RELIGION.
- 3.—PHILOSOPHY AND RELIGION.
- 4.—EXISTENCE OF GOD.
- 5.—HAS GOD ANY FORM?
- 6.—NECESSITY OF SYMBOLS.
- 7.—WORSHIP OF TRUTH.
- 8.—DIVINE PRINCIPLE IN MAN.
- 9.—SON OF GOD.

It was a source of deep gratification

to all his friends and disciples that the Swami Abhedananda was able to spend two months of his holiday in Europe. He sailed from New York during the first week in August and after an extended trip through England and Scotland, crossed to the Continent, visited the most important places in Switzerland and closed his journey by a pleasant ten days in Paris. The good results of the complete change and rest are already apparent in the large store of intellectual and spiritual strength which he has brought back to his work, and which must bear rich fruit before the end of the season.

L. G.

New York, November 28th, 1902.

IT is well to study the thoughts of a great man, to admire his deeds, to reverence his character, to read with avidity the records of his life and doings. But we have something to bring as well as to take. To absorb a truth we must ourselves be true; to drink in vitality from others we must ourselves be vital. Their thoughts must meet an answering intelligence in us, their emotions must blend with ours, their actions must encourage our own, their spirit must animate ours if they are to do us any real good.—*The Tribune*.

TRUTH itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and won and wedded by our own.—*George Eliot*.

Be what thou prayest to be made.

NEWS AND NOTES

THERE is neither thunder nor lightning within the Arctic Circle.

THE nobility of our actions depends more upon the motive which prompts them than upon the deeds themselves.

ITALIANS of the poorer class are noted for their general good health. This is to some extent attributed to the fact that the working people of Italy eat less meat than those of any other European nation.

THE Birthday Anniversary of the Swami Vivekananda was celebrated at the Ramakrishna Advaita Ashrama, Laksha, Benares City, on the 25th January. The programme on the occasion was :

1. Reading from the Vedas
and Upanishads... 8 A.M. to 9 A.M.
2. Music 9 „ to 12 „
3. Sankirtan 12 „ to 2 P.M.
4. Feeding the poor... 2 P.M. to 6 „

A STRANGE method of cooking an egg is sometimes employed by shepherds in some Eastern countries. The egg is placed in a sling and whirled round and round until the heat generated by the motion has cooked it.

MEN of science enjoy extraordinary longevity. In 7,000 cases it has been found the average age at which astronomers die is seventy-four; artists, fifty-nine; literary men, sixty-five; and savants generally, seventy-four.

ACETYLENE gas light is used for signalling in the German Army. Mixed with oxygen it yields thrice the light of the oxy-hydrogen lamp, and can be seen by day for five miles, by night for fifteen miles.

DR. Freemantle, the Dean of Ripon, throws doubt on the miracles recorded in the New Testament and discredits the story of the Virgin birth and the old belief in the actual bodily resurrection of Jesus Christ. Coming from a High Church dignitary the matter attracts much attention.

THE Cow Tree of the Brazilian forests is said to yield milk closely resembling that of a cow. It is highly nutritious and will mix with water, hot or cold, never curdles when poured into tea, coffee, cocoa or chocolate. It is something of the consistency of liquid gum. It also yields a rich cream.

MR. James Bryce, M. P., in a letter to Mr. J. A. Hammerton, the editor of *Our Young Men*, says: "If I were to tender any advice to young men, it would be to occupy themselves rather with thinking than with reading. The tendency of our time is to read too much, and therefore too quickly and hastily, and rather to substitute reading for reflecting either on what is read or on what one sees of the world."

DR. Naugier, of Paris, in a paper on ballooning, at a recent meeting of the Academie de Medecine, made the astonishing assertion that a two hours' voyage in the air causes a marked

increase in the number of the red corpuscles, and the condition persists for ten days after an ascent. Two such ascents in the course of six or seven weeks, he said, are more beneficial to an anæmic than a sojourn of three months in the mountains.

AN interesting experiment was recently made by Dr. Durand in reference to the relative power of imagination of the two sexes. He gave to one hundred of his hospital patients a dose of sweetened water, and shortly afterwards entered the room, apparently greatly agitated, saying he had, by mistake, administered a powerful emetic. In a few minutes four-fifths of the subjects were affected by the supposed emetic. These were mainly men, while all of those not affected were women.

THE thanks of the Bengal Government have been publicly accorded to Raja Pramada Nath Ray, of Dighapatia, and Rani Bhabasundari for contributing Rs. 10,000 and Rs. 5,600, respectively, towards the construction of the new building for the Rampur Boalia Dispensary; also to the Maharaja Suryya Kanta Acharyya, of Muktagacha, who has paid into the District Fund of Mymensing Rs. 5,000 for the construction of wells in commemoration of the Coronation of the King-Emperor, and to the Nawab Salim-ullah Bahadur, for his donation of Rs. 5,000 to the Mitord hospital at Dacca.

EVEN if we were to ignore the ties that bind us to our society, ties which will prevent us from adopting alien ways of life unless we break them altogether—

a contingency to be highly deprecated—there are insurmountable difficulties in the way of our becoming what we wish to be. Our poverty, our lack of enterprise, our physical weakness, these impediments to our progress we cannot get rid of as fast as we wish to. Let us grow tall enough to reach the bunch of grapes we desire to have. To be always walking upon stilts is just the way to draw down ridicule on one's folly.—*Behar Herald*.

THE well-wishers of the Central Hindu College will be glad to hear that two more English Theosophists have offered their services free as professors in the College. One of these, M. U. Moore Esq., is a graduate of the Cambridge University, a Trinity College man, who took Honors in Mathematics, and is singularly clear in his expositions. The other, G. S. Arundale Esq., is a young man, having taken his M. A. only last year; he comes from St. John's College, Cambridge, where he took his B. A. with Honors in Moral Science, in 1898, and his LL. B., also with Honors, in 1899.

THE two great American Arctic expeditions have both returned without planting the "Star and Stripes" flag at the North Pole, but both having accomplished most useful work, and brought back many valuable photographs, drawings, kinematographs and curiosities of all kinds. Lieutenant Peary made a close study of the Esquimaux living at Whale Sound, Greenland, who are the most northerly people in the world. They are a small tribe of not more than 200,

and are being rapidly destroyed by a kind of unknown malignant fever. Commander Peary has brought back specimens of every thing pertaining to their mode of life and characteristics. Both he and Mr. Evelyn Baldwin agree that the old idea of an open Polar sea is baseless; it is known positively that land extends as far as 82° on the Franz Josef side, and both explorers agree that the most practical way of reaching the Pole, as they hope to do eventually, is by sledging from this point.

DR. Jagadish Chandra Bose of the Presidency College, Calcutta, has not only enriched the domain of science and scientific research; he has likewise enriched the English dictionary by the introduction of a new term. And aptly enough, this new term is derived from a Sanskrit word 'tejas' which means light-radiation. The latest invention, which will be of great service to optics generally, is styled the 'tejometer,' and is a kind of universal radiometer. The instrument, in its general design—and this appears to be the basic principle of the new invention—closely follows the structural outline of the human eye. A spherical shell has an aperture, in front of which, if it is intended to apply the instrument to the detection of waves of ordinary light, is fitted up a lens, in the axis of which at the back of the spherical shell is a microphone contact. Dr. Bose says that his oddly named eye, fitted with contacts of the substances named, is capable of detecting from beyond the violet down to the red in spectral regions, from beyond the violet down to the red in the domain of Hertzian radiation.